

A SEASONABLE

21

# MEMORIAL

IN SOME

HISTORICAL NOTES

UPON THE

# LIBERTIES

OF THE

PRESSE and PULPIT

WITH THE

Effects of Popular Petitions, Tumults, Affo-  
ciations, Impositions, and Disaf-  
fected Common-Councils.

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*To all Good Subjects and True Protestants.*

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# A Seasonable Memorial, &c.

**T**His Tittle may perhaps give the Reader an expectation, if not Curiosity to hear more then the Author is willing to tell him: For it is his intent, only to expose the Mystery of the *Contrivance* of our late Troubles, without the names of the *Persons*; and to shew that the great work of Destroying *three kingdoms* was only the Project, and influence of a Private Cabal: and that the Rebellion it self was excited and carry'd on by the Force, rather of an *Imposture* then of a *Confederacy*; the Generality of the people, being powerfully, and artificially Possess'd by the pretended Patrons of our Religious, and Civil Liberties, that *Popery* and *Arbitrary Power* were breaking in upon us, and the design promoted by the Interest of a Court-Faction; It could not chuse but create in them the tenderest affection imaginable for the one Party, and as violent a Detestation for the other: Especially considering that the *Person* and *Authority* of the King were as yet *Sacred*; and not any man open'd his Mouth, but for his *Honour*, and *safety*; the *Purity* of the *Gospel*, and the Peace of the *Kingdom*. For such was the Reverence the Nation had, at that time, for the King, and the *Law*, that the least word against the Government had spoil'd all.

This *Double-refining spirit* came into the World, even with the *Reformation* it self; when by flying from one Extreme to another, it left the Truth in the middle; which *Calvin* himself takes notice of in a Letter to the *Protector* (in *Ed. 6.*) *There are two sorts of Seditious men* (says he, speaking of the *Papists* and the *Puritans*) *and against both these must the sword be drawn*; For they oppose the King, and God himself. It was the same Spirit that mov'd the *Distemper* afterward at *Frankfort*; and the same still, that made such havock in *Scotland*; and flew in the face of *Q. Eliz.* her *Parliaments* and *Council*: till she was forced to suppress it by *Severity* and *Rigour*. Her successor King *James*, after a long *Persecution* in *Scotland*, and a fresh attempt upon him at *Hamp-ton Court*, by the same Faction; took them up roundly, once for all, and so pass'd the rest of his days in some measure of quiet. But the Plot succeeded better under King *Charles*; when taking advantage of his Majesties necessities, with the Infinite goodness of his Nature, that made him apt to believe the best of all men, and a Popular mixture in the House of *Comons*, that was still ready for their turn, they pursu'd him with *Remonstrance* upon *Remonstrance*, through four *Parliaments*; and at last by the help of the *Act* for the continuance of the Parliament, *Tumults*, and that *Execrable Libel* of Dec. 15. 1641. Entitled, *A Remonstrance of the State of the Kingdom*, they accomplished their ends, under the Countenance of the Fifth. By what steps, and Methods they gained their Point, comes now to be consider'd.



The Schism led  
he way to the  
edition.

Their first advance toward a *Sedition*, was the introducing of a *Schism*; by distinguishing themselves, under the Name of the *Godly Party*, from the rest of the Nation: which they found to be the safest way of approach, and the most plausible expedient. To this end they brought in *Lecturers* over the Heads of *Parochial Ministers*; whose maintenance being dependent upon the *Faction*, made them wholly at the devotion of their Patrons.

Emissaries in  
Corporations.

They had their *Emissaries* also in all Corporations, and Populous parts of the Kingdom, that were appointed as *Fooffees*, to deal for *Impropriations*, under the charitable pretext of making a better *Provision* for the *Ministry*. And these were men of publick business in the World, as Clergy-men, Lawyers, &c. well known, and made famous for their Zeal, by the reputation of so pious an undertaking. By this project they advanced considerable Sums of Money; but the Incumbents little the better for it: For either it stuck to the *Fooffees* fingers, or it was applied to other uses; and with the *Tithe* of a *Personage* in one place, a *Lecture* was set up in another.

Seminaries of  
Novices.]

After the Choice of fit Instruments, their next work was to secure them from any trouble of *Church-Censures*: To which end, they bought some *Headship* or other in an University, for some Eminent man of their own way, for the training up of Novices in their Discipline. And then they had a kind of a *Practical-Seminary* at St. Antholines in London; where their Disciples were in a manner, upon approbation, for Abilities, and Affections: and out of this Nursery they furnish'd most of their New-bought *Impropriations*.

Their Agents  
were upon their  
behaviour.

These young *Emissaries* of theirs had their Salary, and were subordinate to a *Classis* or *Clero-Laical Consistory*, to be transplanted at their pleasure. And yet this Consistory did not so strictly confine themselves to their Own Members; but upon Letters Testimonial from the Patriarchs of the Party, that such or such a man was fit for their turn; or had given proof of his fidelity to the Cause, by undergoing some sentence for contemning the Orders of the Church, and persisting Obstinately in that disobedience, to such a man. (I say) in such a Case, they commonly allow'd a Preference, And the better to avoid the danger of the Spiritual Courts, they made it their business to provide *Commissaries* of their Own Leaven, where they had any special Plantation. And Lastly, to make sure of their Agents, that they should not fall off when they had serv'd their own turns, they kept them only as *Petitioners at pleasure*, and liable to be turn'd out at any time, either if they cool'd in the Holy Cause, or fail'd of Preaching according to the direction of the *Conclave*.

Their Lectures  
are supply'd by  
our conventicles.

Let it be noted here by the by, that the design and mischief of those *Lectures*, when they could not so well Congregate in *Private Meetings*, is, in our days, suppli'd if not outdone, by a greater number of *Conventicles*; to the very same Intent; and God grant it prove not with the like effect.

The People were  
poysou'd from  
the Pulpit.

They were as yet but upon the *Preparatory* to the great work of their *Through Reformation*; which in plain English was the *Dissolution* of the *Government*. So that the Pulpits had nothing more to do at present, then to dispose and accommodate the Humors and Affections of the People. The Common Subject of the Pulpit (and they all sung the same Song) was First to irritate the Multitude against Popery: which had been well enough, if they had not, Secondly, by sly Insinuations, under the Notion of *Arminianism*, Intimated the Church of England to be leaning that way. By this Arti-



fice the People were quickly brought into a dislike of the *English Communi-*  
*on*; and by degrees into as fierce an Aversion to the One Church, as to the  
 Other. Now whatsoever the *Government Lost*, the *Faction Gain'd*: And  
 those *Pedantique Levites*; that brought so many dreadful Judgements upon  
 this Nation themselves; were by the Credulous, Tumultuary Rable cry'd  
 up and Idolized, as the very *Moses's* that stood in the Gap to avert them.  
 Having by this means render'd the Government *Odious*, and given some  
 credit to the *Schism*; their next Instruction was, to make Proclamation of  
 the Numbers, the quality and the sobriety of the Persons aggriev'd; to pos- *They boast of*  
 ssele the one side with a confidence, and the other with an apprehension of *their Numbers.*  
 their strength! *Thousands of Souls ready to Famish*, (they cry) for want of  
 the Bread of Life. *How many Insufficient negligent and scandalous Pastors?*  
*How many congregations destitute of able, Faithful Teachers, Preaching in sea-*  
*son and out of season, and labouring in the word?* Alas! they dare not consent to any  
 Addition to, or Diminution of *Christs* worship, or to the use of the *Inventions of*  
*Men*, in *Gods* Service. They desire only the Freedom that *Christ* and his *Apostles*  
 have left unto the Churches; and to serve God according to the Example of the best  
 Reformed Churches abroad. This is the Case of *Thousands of the upright of the*  
*Land*. Let it be understood, that the *Press* all this while kept pace with the  
*Pulpit*; only now and then there started out a Party upon the *Forelorn*, to  
 make Discoveries, and try the Temper of the Government. Some scap'd, and  
 others were taken, and censur'd; as *Leighton, Burton, Prin, and Bastwick*.  
 who only shewed themselves Inconsiderately before their Friends were rea-  
 dy to Second them.

We shall see now how they changed their stile with their Condition; and *They grow upon*  
 how their boldness encreased with their Interest. Their grievances at first, *the Govern-*  
 were only a dark and a doubtful Prospect of Popery, and *Popish innovations a*  
 far off; and an anxiety of thought for the calamities that were coming upon *Gods*  
 People through the corruptions of the Times. But success opening their  
 Eyes, they are coming now to discover more and more Popery nearer hand:  
 They find the *Church-men* to be *Popishly affected*; the *Litargy* to be no other  
 then an *English Mass-Book*; the *Hierarchy* it self and all the *Courts*, and *Officers*  
 depending upon it, to be directly *Anti-Christian*: They charge his Majesty  
 to be *Popishly affected*; and all that wil not renounce him, to be either flat *Papists*  
 or worse, imposing *Protestations, Covenants, Engagements of Confederacy* against  
 both *King and Church*; and *Oaths of Abjuration*: as the *Tests* of a *Loyal Pro-*  
*testant*: passing an *Anathema* upon any man that interposes betwixt their  
 malice and their Sovereign: They prostitute the Sacred Function for Money;  
 they suck the blood of *Widows* and of *Orphans*; By violence taking possession  
 of *Eighty five Livings* at one clap, out of *Ninety seven*, within the Walls of  
 London; exposing so many Reverend, and Loyal Divins with their Families,  
 to the wide World to beg their Bread, They Preach the People into *Mur-*  
*ther, Sacrilege, and Rebellion*, they pursue a most gracious Prince to the *Scaf-*  
*fold*; they animate the *Regicides*, calling that *Execrable Villany* an Act of *Pub-*  
*lick Justice*, and Entirling the Holy Ghost to the *Treason*.

If this General recital of the Rise and Progress of their *Actings* be true;  
 the Reader hath here before him the Issue, and the drift of their pretended  
*Scruples*, the *Exposition* of their *Protestations, Covenants, and Designs*; where-  
 in it cannot but be observ'd how their *Consciences* widen'd with their *Interests*:

And

*They square  
their Conscience  
to their In-  
terests.*

And this may serve to satisfy any man, whither People are then a going, when they come to tread in the same steps. But however, for a further support to the credit of this Memorial, we shall now subjoyn some undeniable Evidences of the whole matter, out of their Own Words and Writings: where we shall finde Mr. Hookers saying made good, in the Preface to his Ecclesiastical Polity. *What other sequel (says he) can any wise man imagine but this; that having First resolved that attempts for Discipline without Superiours are Lawful, it will follow in the next place to be disputed what may be attempted against Superiours.* But now to our Proofs, which we shall give you from Point to Point, and from the very Rabbits of the Schism.

Burton on First, As to the CHURCH, Gods people (says Burton) lie under Bondage  
Psal. 53. 7. 8. of Conscience in Point of Liturgy. 2dly, In bondage of Conscience under Ce-  
Jun. 20. 1641. remonies. 3dly. Of Conscience under Discipline. 4ly. Of Conscience under Go-  
vernment.

Pa. 21.

Case on EZRA How the Presence and Preaching of Christ did scorch and blast those Cathedral  
10. 2, 3. pa. 33. Priests, that unhallowed Generation of Scribs and Pharisees.

Case on Isa. Prelacy and Prelatical Clergy; Priests and Jesuits, Ceremonys and Service-  
43. 4. pa. 19. Book; Star-Chamber, and High Commission-Court, were mighty Impediments in  
Ward on Deu. the way of Reformation.

3. 16. pa. 18.

The Scots were necessitated to take up Arms for their just Defence against Anti-  
Christ, and the Popish Priests.

Now to the LITURGY. The Service of the Church of England is now so dres-  
sed, that if a Pope should come and see it, he would claim it as his own. And  
again, what credit is this to our Church, to have such a Form of Publique worship,  
as Papists may without offence Joyn with us in? This we have from the  
Smeectymnuus themselves, E. Cal. and Stephen Marshall being part of the Club.  
Now (says Bishop Hall) If the Devil confess Christ to be the son of God, shall I  
disclaim the Truth because it passeth through a damned mouth? And what did  
they give us, in exchange for this Form of Publique worship, but a Directory  
without either the Decalogue, or a Creed in't?

Dispu. against  
English Popish  
Ceremonies pa.

Let not the pretence of Peace and unity cool your Fervour, or make you spare to  
oppose your selves unto those Idle and Idolized Ceremonies, against which we  
dispute.

II.

Smeectymnuus  
pa. 58.

Their next fling is at the HIERARCHY it self. The Plaistring, or palliat-  
ing of these Rotten Members, [Bishops] will be a greater dishonour to the Nation,  
and Church, then their cutting off; and the Personal Acts of these Sons of Belial  
being connived at, become National sins.

Marshall before  
the Commons,  
Jun. 15. 43. pa  
25.

The Roman Emperors wasted the Saints in Ten several Persecutions, but all  
these were nothing in Comparison of this destroyer. All their Loyns are not so  
heavy as the little finger of Antichrist.

Case of the Co-  
venant, 1643.  
pa. 47.

The Prelacy of England which we swore to extirpate, was that very same Fa-  
brick and mode of Ecclesiastical Regiment, that is in the Antichristian world.  
And again; As thy Sword Prelacy hath made many women Childless, many a  
faithful Minister Peopleless, so thy Mother Papacy, shall be made Childless among  
Harlots: your Diocesses, Bishopless, and your Sees Lordless. Pag. 51.

Marshals peny-  
gerique 1643.  
pa. 21.

Carry on the work still; leave not a Ragg that belongs to Popery: Lay not a  
bit of the Lords building, with any thing that belongs to Antichrist, but away  
with



with it Root and Branch, Head and Tail, till you can say, now is Christ set upon his Throne.

were they not English Prelates that conspired to sell their Brethren into Romish slavery?

'Tis not partial Reformation, and execution of Justice upon some Offenders will afford us help, except those in Authority extirpate all Achans with Babylonish Garments, and Orders, Ceremonies, Gestures, be rooted out from amongst us, Trouble they will bring upon us for the time to come, if they be not now cut off, Pag. 35.

Woodcock on Gen. 4. 23. pa. 12.

Faircloth on Josh. 7. 25. pa. 28.

As to the KING and his PARTY, what a sad thing is it, my Brethren, to see our King in the head of an Army of Babylonians, refusing as it were to be called the King of England, Scotland, Ireland, and chusing rather to be called the King of Babylon.

Case on Isaiah 43. 4. pa. 18.

Those that made their Peace with the King at OXFORD, were Judases of England; and it were just with God to give them their Portion with Judas.

Calame's Sermon, Dec. 25. 44. pa. 18.

Here follows next, their Opinion of the COVENANT. The walls of Jerico have fallen flat before it; the Dagon of the Bishops Service-Book brake its venane neck before this Ark of the Covenant, Prelacy, and Prerogative have bow'd down, and given up the Ghost at its feet.

Case on the Cor. 1643. pa. 65,

Take the Covenant, and you take Babylon: the Towers of Babylon, and her Carils Seaven Hills shall move.---It is the Shiboleth to distinguish Ephramites from at the taking Gilcadites. Pag. 27. Not only is that Covenant which God hath made with Us, the Covenant founded upon the Blood of Christ, but that also which we make with God Pag. 33. Oct. 6. 43.

See now the TENDERNESS of these men of tender Consciences. Whensoever you shall behold the hand of God in the fall of Babilon; say, True here is a Babylonish Priest crying out alas! alas! my Living; I have wife and Children to maintain. Ay, but all this is to perform the Judgement of the Lord, Pag. 13. Though as Little ones they call for pity, yet as Babilonish they call for Justice, even to Blood. pag. 11.

Bridges on Revelations 4. 8.

We are now entring upon the State of the WAR; wherein you will finde in the first place who sounded the Trumpet to it. To you of the Honourable House, up, for the Matter belongs to you: we even all the GODLY MINISTERS of the Country will be with you.

Faircloth on Josh. 7. 25. pag. 29.

The First Enginiers that batter'd this great Wall of Babilon, who were they but the poorer, and meaner sort of People, that at the First joyn'd with the Ministers to raise the building of Reformation.

Marshall's Sermon; Jun. 15. 43. pag. 15.

Here is an extraordinary appearance of so many Ministers to encourage you in this Cause, that you may see how real the Godly Ministry in England is unto this Cause. ( This was upon calling in the Scots. ) And again, If I had as many Lives as I have hairs on my head, I would be willing to Sacrifice all those Lives for this Cause. Ibid.---You shall read Num. 10. that there were two Silver Trumpets; and as there were Priests appointed for the Convocation of their Assemblies, so there were Priests to sound the Silver Trumpets to proclaim the war. And Deut. 20. When the Children of Israel would go out to war, the sons of Levi, one of the Priests, was to make a Speech to encourage them.

Cal's Speech at Guild-hall. Oct. 6. 43.

Nor were they less cruel and fierce in the Prosecution of the War, then they were foreward in Promoting it. In vain shall you, in your Fasts with Joshua, on Psa. 95. 1. lie.

Herle Jan. 15. Joshua, on Psa. 95. 1. lie.

lie on your faces, unless you lay your Achans on their Backs : In vain are the High Praises of God in your Mouths, without a Two edged Sword in your hand, Pag. 31.

Herle on Gen. 22. 5. pa. 23. The Blood that Ahab spar'd in Benhadad, stuck as deep and as heavily on him, as that which he spilt in Naboth.

Faircloth on Josh. 7. 25. The Lord is pursuing you, if you execute not Vengeance on them betimes, Pag. 48 --- why should life be farther granted to them, whose very life brings death to all about them? Pag. 50.

Cafe on Dan. 11. 32. 44. Cursed be he that with-holdeth his Sword from blood; that spares when God saith strike, &c. pag.

Cal's Theses pa. 29. And let it not be now pretended that this War was not Levy'd against the King, for they both disclaim his Authority, and even the opposing of him on express terms. It is lawful (says Dr. Downing of Hankney, in a Sermon to the Artillery Men) for defence of Religion, and Reformation of the Church, to take up Arms against the King. It is commendable (says Calamy) to fight for peace, and Reformation against the Kings Command. And Cafe again. Why come not in the Scottish Army against the King.

If the Devil can but once get a Prophet to leave Gods service for the Kings, he hath taken a Blow already, and is ready for as deep a Black as Hell can give him. pa. 28.

But what do they say all this time to his AUTHORITY.

Cal's Theses in a Sermon, Dec. 25. 44. The Parliament, whom the People chuse, are the Great and only Conservators of the peoples Liberties. pag. 2. They are the chief Magistrates, pag. 38. All those that fought under the Kings Banner against this Parliament, fought themselves into slavery; and did endeavour by all bloody and Treacherous wayes to subvert Religion and Liberties, pag. 9. The Lords and Commons are as Masters of the House. Pag. 22.

Jenkins's Petition. The Parliament of the Common-wealth of England without the King, 1651. were the Supreme Authority of this Nation.

Herles Sermon before the Commons, 1644. The Houses are not only requisite to the Acting of this Power of making Laws, but Coordinate with his Majesty in the very Power of Acting. pag. 42.

Baxters Holy Common wealth. The real Sovereignty here in England was (says Baxter) in King, Lords and Commons, pag. 72. And those that conclude that the Parliament being Subjects, may not take up Arms against the King, and that it is Rebellion to resist him? their grounds are sandy, and their Superstructure false, pag. 459, 460.

Herle before the Commons, Nov. 5. 44. The next Point is their Animating the MURDER of the KING. Do Justice to the Greatest; Sauls Sons are not spar'd; no nor may Agag, or Benhadad, tho' themselves Kings. Zimri, and Cozbi (tho Princes of the People) must be pursu'd into their Tents; This is the way to Consecrate your selves to God. pag. 16.

Strickland's Thanksgiving Sermon, Nov. 5. 44. The Execution of Judgement is the Lords word; and they shall be cursed that do it negligently, and cursed shall they be that keep back their Sword in this Cause. You know the story of Gods Message unto Ahab, for letting Benhadad go upon Composition, pag 26.

But



But you shall now hear the MURDER of his Sacred Majesty press'd more particularly in these words. Think not to save your selves by an unrighteous saving of them, who are the Lords, and the Peoples known Enemies, you may not imagine to obtain the favour of those against whom you will not do Justice: For certainly, if you act not like Gods in this particular, against men truly obnoxious to Justice; they will be like Devils against you. Observe that place, 1 Kings 22. 31. compared with Cap. 20. It is said in Cap. 20. That the King of Syria came against Israel, and by the mighty power of God, he and his Army were overthrown, and the King was taken Prisoner. Now the mind of God was (which he then discovered only by that present Providence) that Justice should have been executed upon him, but it was not. Whereupon the Prophet comes with ashes upon his face, and waited on the King of Syria in the way where he should return; and as the King passed by, he cry'd unto him, thus saith the Lord, because thou hast let go a man whom I appointed for Destruction, therefore thy Life shall go for his Life. Now see how the King of Syria, after this, answers Ahab's love: about three years after, Israel and Syria engaged in a new War, and the King of Syria gives command unto his Souldiers, that they should fight neither against small nor great, but against the King of Israel. Benhadads Life was once in Ahab's hand, and he ventur'd Gods displeasure, to let him go. But see how Benhadad rewards him for it? Fight neither against Small nor Great, but against the King of Israel, Honourable, and Worthy. If God do not lead you to do Justice upon those that have been great Actors in shedding Innocent Blood, never think to gain their Love by sparing of them; for they will, if Opportunity be ever offer'd, return again upon you. And then they will not fight against the poor, and mean ones, but against those that have been the Fountain of that Authority and power which have been employed against them.

Have you not fins enow of your Own, (says another) but will ye wrap your selves up in the Treachery, Murther, Blood, Cruelty, and Tirranny of others? pa. 17. Set some of those Grand Malefactors a mourning (that have caused the Kingdom to mourn so many years in Garments roll'd in Blood) by the Execution of Justice, &c. Pag. 19.

*Tantum Religio potuit suadere Malorum.* And we are not yet at the Top on't neither: For to look back upon that hideous Impiety, not only without remorse, but with satisfaction, is a piece of hardness, and Inhumanity, till this Age, and this Case, perhaps unheard of.

Worthy Patriots, (says another of the same Order) you that are our Rulers in this Parliament, 'tis often said, we live in times wherein we may be as good as we please; wherein we enjoy in Purity and Plenty the Ordinances of Jesus Christ, praised be God for this; Even that God who hath deliver'd us from the Impositions of Prelatical Innovations, Altar-Genuflexions, and Cringings, with Crossings, and all that Popish trash and Trumpery. And truly I speak no more then I have often thought, and said, The Removal of these Insupportable Burthens, Countervails for the Blood and Treasure shed and spent in these late Distractions: Nor did I as yet ever hear of any Godly men, that desired, were it possible, to purchase their Friends, or Mony again at so dear a rate, as with the return of these, to have those soul-burthening, Anti-christian Yokes re-imposed upon them. And if any such there be, I am sure that desire is no part of of their Godliness; and I PROFESS MY SELF IN THAT TO BE NONE OF THE NUMBER.

Cockayns Sermon before the Commons, Nov 29. 48.

The Kings Murther Encouraged.

Brook's Sermon before the Commons Dec. 26. 48.

Jenkin's Sermon before the Commons Sep. 24. 56. pa. 23.

The Kings Murther Justified.

Baxters Holy  
Common  
wealth, 486.

Mr. Baxters  
Cases of Consci-  
ence Theses,  
137. 181.

Ex ore tuo

The Schisma-  
ticks did the  
Faction many  
good Offices.

The Pulpits  
only spake as  
the Cabal di-  
ctated.

Their agree-  
ment in Me-  
thod and de-  
signe.

And M. Baxter likewise in effect says as much, viz. [That having often searched into his heart, whether he did lawfull y engage in the War, or not, and whether he did lawfully encourage so many thousands to it, he tells us, that the Issue of all his search was but this, that he cannot yet see that he was mistaken in the main Cause, nor dares he repent of it, nor forebear doing the same, if it were to do a gain, in the same State of things.]

We might carry the aggravation yet a step farther, in a remarque or two upon his *Political Theses*; where he took as much pains in 1659. to keep out his present Majesty, as he did in the late War to drive out his Royal Father; casuistically resolving upon the point then in Hope and Prospect; that in that state of things, *himself could not justifie the resuming of his Government, nor his People the going to it.* But this is enough to recommend the same persons over a-

gain, to the care of another Reformation, that were so dutiful in the former; and the Government needs not doubt but they will be just as kind to his Majesty as they were to his Father. Good God! That any thing in Humane shape, that Glories in the murder of his Sovereign, should make a face at a Ceremony!

Here's no amplyfying of the Matter, no forcing of constructions, Packing of Presidents, or suborning of Proofs; But the Doctors of the *Schism, Cited, Pro-*

*duc'd, and Judg'd out of their own mouths*: and in so clear a manner too, as to leave no place for a doubt, either of the Fact, or of the Designe. We could

give you an account of the many good Offices they did in the various Revolutions of the War, and upon the Pinching Exigences of the State: As the promoting of Petitions, Tumults, Protestations, Oaths and Covenants, of all sizes and colours: the Consecrating of Rebellion by Authorities of Scripture; Dividing Wives from their Husbands, Sons from their Fathers, Preaching away the Apprentices from their Masters, and setting Jesus Christ in the Head of the Sedition: The artifices of their Fasts and Thanksgivings; their Cajolling the City out of their Bags and the simple multitude out of their Lives and Duties; the Influence they had upon bringing in the Scots, their faculty both of Creating Fears and Jealousies, and of Emproving them; their miraculous Discoverits of Plots of their own making: Their Sermons were a kind of *Domestique Intelligence*, and People went to Church as to a Coffee-house, to hear News and Fables. We could shew you likewise how they shifted their Principles with their Interests, and from 1640. to 1660. how these Mercenaries of the Pulpit complied with every turn of State: But we have rak'd far enough already in this puddle, and it is high time to proceed.

If a man might with a fair *Decorum* call so direful a Tragedy a Puppet-play we should tell you that you have hitherto seen only the puppets of this Pretended Reformation; and that they signified nothing of themselves, but as they were guided by the Masters of the Machine, from under the Stage or behinde the Hanging. Now we cannot better lay open this Practice and Confederacy, then by setting forth the admirable Harmony and Concert that appear'd betwixt the Lay-Cabal, and Ecclesiastick; agreeing in the same method, in the same steps, in the same cause, and in the same Opinions: Only that which was matter of Policy in Private, was made matter of Conscience and Religion in Publick, First, they find out Corruptions in the Government: as matter of Grievance, which they expose to the People. Secondly, they Petition for Redress of those Grievances, still asking more and more, till something is deny'd them. And then Thirldly, they take the Power into their own hands of Relieving themselves, but with Oaths and Protestations, that they Act only as Trustees for the



the *Common Good of King and Kingdom*. From the pretence of *Defending* the Government they proceed to the *Reforming* of it; which *Reformation* proves in the end to be a *Final Dissolution* of the Order both of *Church and State*. This we shall deduce as briefly as we may.

After the *Fatal Pacification at Berwick*; June 17. 1639. (upon the *Scots Insurrection*, who kept not any one Article that was there agreed upon) the King called a Parliament, that met Aug. 13. 1640. which at first was thought to be well enough disposed, till Sir *Hen. Vane* (then Secretary of State) demanded *Twelve Subsidies*, in stead of *Six*, which put the Commons into such a flame, that upon May 4. his Majesty, by the Advice of his Council, thought fit to Dissolve them. In August following, the *Scots Confederates* holding very good Intelligence with the *English*, entred *England* with an Army, which the King oppos'd with what force he was at that time able to Raise, upon his own direction. His Majesty, upon this pinch, summons his *Great Council of Peers* to assemble at *York*, Sep. 24. where they met accordingly, and advised the King to a Treaty, which was held at *Rippon*, and a Peace was there Concluded and Signed Oct. 26. His Majesty being ply'd in the Interim with Petitions to call a Parliament, and his work cut out ready to his hand, in the matter of *Property and Religion*. Those Petitions might have been spar'd, the King having beforehand resolved to call a Parliament, to meet on the 3d of November next. They were no sooner met, but they fell upon *Grievances and Impeachments*, beginning with the *Earl of Strafford*, and the *Bishop of Canterbury*, and so proceeding, till all his Majesties Friends were made *Traitors*, and the Law it self was found to be the *Greatest Grievance*.

A deduction of  
our Late  
Troubles.

There is a *Malignant and Pernicious Design* (says the Remonstrance of Dec. 15. 41.) of subverting the *Fundamental Laws, and Principles of Government*, upon which the Religion and Justice of this Kingdom is firmly establish'd. And there are certain Counsellors and Courtiers, who for private Ends have engaged themselves to further the Interest of some *Forraign Princes and States*, to the Prejudice of his Majesty, and the State at Home. Take notice now, that the King had already (by their own confession) pass'd more Good Bills to the advantage of the Subjects, than had been in many ages: Coat and Conduct-money were all damn'd; The *Earl of Strafford* beheaded. The *Archbishop of Canterbury*, Judge *Bartler*, and several other Bishops and Judges Impeach'd, two Bills pass'd, the One for a *Triennial*, the Other for Continuance of the Present Parliament; the *Star-Chamber High-Commission*, Courts of the President, and Council in the North taken away, the Council-Table Regulated, the power of Bishops and their Courts abated; Innovators and Scandalous Ministers terrifi'd by accusations; the *Forrests and Stannary-Courts* brought within compasse, and yet after all this, other things, pag. 15. of main Importance for the Good of this Kingdom are in Proposition. But their Intention pag. 19. is only [to reduce within Bounds that exorbitant Power which the Prelats have assumed; to unburthen mens Consciences of needless and superstitious Ceremonies, Suppress Innovations, and take away the Monuments of Idolatry: To support his Majesties Royal Estate with Honour and Plenty at home, with Power and Reputation abroad; and by their Loyal Affections, Obedience and Service, to lay a sure and lasting Foundation of the Greatnesse and Prosperity of his Majesty and his Royal Posterity after him. pa. 2: Declaring and Protesting further to this Kingdom and Nation, and to the whole World, pag. 663. in the presence of Almighty God, for the satisfaction

Exact Collecti-  
on pag. 4.

Pag. 16.

of their Consciences, and the discharge of that Great Trust which lies upon them. That no *Private Passion* or *Respect*, no *evil Intention* to his *Majesties* Person, no designe to the prejudice of his *JUST Honour* and *Authority* engaged them to raise Forces, and take up Arms against the Authors of that War, wherein the Kingdom was then Inflam'd.

*Exact Collecti-  
ons.*

Let us see now how well they acquitted themselves as to this Profession; They put the Kingdom into a *Posture of Defence* by the Authority of both Houses, *Pag. 96.* They require an Obedience to it, *Pag. 112.* They Vote it a Breach of privilege, not to submit to any thing as *Legal* which they declare to be *Law. Pag. 114.* And declare, *Pag. 150.* That upon *Certain Appearance*, or *Grounded Suspicion*, the *Letter* of the Law shall be employed against the *Equity* of it; and that the *Commander* going against its *Equity*, discharges the *Commanded* from Obedience to the *Letter*: to shorten the business, they make it *Treason*, upon any pretence whatsoever, *Pag. 576.* to assist his Majesty in the War, with *Horse, Arms, Plate, or Monies*; and his Majesty *Sums up the Malice* of that Declaration in these *Sixth Petitions*:

*Six Treasonous  
and Seditious  
Positions, Pag.  
297, 298.*

*First*, That they have an *Absolute Power* of declaring the Law; and that whatsoever they declare to be so, ought not to be questioned either by King or people: So that all the Right, and safety of the Prince and Subject, depends upon their pleasure.

*Secondly*, That no *Presidents* can be *Limits* to bound their Proceedings; which if so, the *Government of the Turk himself* is not so *Arbitrary*,

*Thirdly*, That a *Parliament* may dispose of any thing wherein the King or Subject hath a *Right* for the *Publick Good*: (*speaking all this while of the remnant of the two Houses.*) That they without the King are this *Parliament*, and *Judge* of this *Publick Good*, and that the *Kings Consent* is not necessary. So that the *Life and Liberty* of the Subject, and all the *Good Laws* made for their security may be dispos'd of and *Repeal'd* by the *Major Part* of both Houses, at any time present, and by any ways and means procured so to be, and his Majesty has no *Power* to *Protect* them

*Fourthly*, That a *Member* of either House ought not to be troubled or meddled with, for *Treason, Felony*, or any other *Crime*, without the *Cause* first brought before them; that they may *Judge* of the *Fact*, and their leave obtained to proceed.

*Fifthly*, That the *Sovereign Power* resides in Both Houses of *Parliament*; the King hath no *negative Voice*, and becomes *Subject* to their *Commands*.

*Lastly*, That the *Levy* of Forces against the *Personal Commands* of the King (though accompany'd with his presence) is not *Levy*ing War against the King: But to *Levy* War against his *Laws* and *Authority* (which they have power to declare and signify) is *Levy*ing War against the King; and that *Treason* cannot be committed against his Person, otherwise then as he is intrusted with the *Kingdom*, and discharging that *Trust*; and that they have a power to judge whether he dischargeth it or no. And all this still, for the maintainance of the true *Protestant Religion*, the *Kings JUST Prerogatives* the *Laws and Liberties* of the Land, and the *Priviledges* of *Parliament*, *pag. 281.* Nay they will not allow the King any great *Officer*, or *Publick Minister*; the *Power* of *Treating* upon war or Peace, or any matter of *State*, conferring *Honours*; no not so much as the *Power* of appointing any *Officer Civil* or *Military*, without leave of the two Houses. The *Scale* of their wickedness, in One Word, (wherein their hire-

mon<sup>s</sup>



ling-Pulpitiers fall in as pat with them as two Tallies ) was this. First, they fell upon the Kings Reputation ; they invaded his Authority in the next place ; after that, they assaulted his Person, seiz'd his Revenue ; and in the Conclusion, most impiously took away his Sacred Life : At which rate, in proportion, they treated the Church, and the rest of his Friends, and laid the Government in Confusion.

For the compassing of these accursed ends, they still accommodated themselves to the matter they had to work upon. They had their Plots, and false alarms for the simple, their Tumults for the fearful, their Covenants was a Receptacle for all sorts of Libertines, and Malecontents. But the great difficulty was the gaining of the City : which could not be effected, but by embroyling the Legal, and ancient Constitution of that Government. For there was no good to be done upon the Imperial Monarchy of England, without first confounding the Subordinate Monarchy of the City of London, and Creating a perfect Understanding betwixt the Cabal, and the Common-Council : which was very much facilitated, by casting out the Loyal, and Orthodox Clergy, and teaching all the Pulpits in London to speak the same Language with Margarets Westminster. But let us consider the Government of the City of London, First, in the due, and Regular Administration of it ; and then in its corruptions, and by what means it came afterwards to be debauch'd.

Baits for all Parties.

The City of London, was long before the Conquest, Govern'd by Port-Reeves, and so down to Richard the First, who granted them several Priviledges in acknowledgment of the Good Offices they had render'd him. But the First Charter they had for the Choice of their Own Mayor, or Government, was confer'd upon them by King John, in these words. Know ye that we have granted, to our Barrons ( or Freemen ) of our City of London, that they may chuse unto themselves a Mayor of themselves. And their following Charter of Henry the Third runs thus. We grant also unto the said Citizens, that they may yearly present to our Barrons of the Exchequer ( we or our Heirs not being at Westminster ) every Mayor which they shall first chuse in the City of London, to the end they may be by them admitted as Mayor. In a following Charter of Ed. 2. That the Mayor and Sheriffs of the City aforesaid, may be chosen of by Citizens of the said City : according to the Tenor of the Charter of our Progenitors, ( sometimes Kings of England ) to that end made ; and not otherwise. The Charter of Hen. 8. runs to the Mayor, Commonality and Citizens of London, Conjunction. The Charter of Ed. 3. is thus. We have granted further for us and our Heirs, and by this our present Charter confirm'd to the Mayor, and Aldermen of the City aforesaid ; that if any customs in the said City hitherto obtained and used, be in any part Difficult or Defective, or any thing in the same newly happening, where before there was no remedy Ordained, and have need of amending, the said Mayor and Aldermen, and their Successors with the assent of the Commonality of the same City, may add and ordain a remedy, meet, faithful, and consonant with reason, for the Common profit of the Citizens of the same City, as oft, and at such time as to them shall be thought expedient.

The Legal Government of the City of London.

We have the rather cited these clauses in favour of the Lawful Government of the City ; in regard that they have been so often, and so earnestly perverted another way. The Charter we see, is directed to the Lord Mayor and Aldermen of the City ; the power is granted to them, to propose the making or mending of Laws, as they see occasion ; only by the assent, or dissent of the Commons,

The Charter of the Lord Mayor and Aldermen.

mons, they are ratified or hindred. And those Laws are only Acts of Common-Council; that is to say, not of the Commonality alone, but of the Lord Mayor, Aldermen and Commons, in concurrence. Some there are that mistake the word *Conjunction*, and would have *Jointly*, to be *Equally*: as if one could not have a greater interest or Authority, and another less, though in a *Joint Commission*. The Power, in short, of summoning, and Dissolving Common-Councils, and of putting any thing to the question, does legally reside only in the Lord Mayor. And the *Positive Power* in the Making of a Law, and the *Negative Voice* in the *Hindring* of a Law, have been by long Prescription and usage, in the Lord Mayor and Aldermen. And these being *customs of the City*, every *Free-man* is to support and maintain them by the Obligation of his Oath. And in further proof that the Lord Mayor and Aldermen are by their Charter invested with the Powers aforesaid: We shall need only to enform our selves who they are that in case of any publick Disorder, are made answerable for the Misdemeanour. *Richard the Second* granted a Commission to enquire of all and singular Errors, Defects, and Misprisions in the City of London, for Want of Good Government in the Mayor, Sheriffs and Aldermen of the said City. And for the Errors, Defects, and Misprisions, in their Government found, they were fin'd 3000. Marks, the Liberties of the City seiz'd into the Kings hands, and a Warden appointed to govern the City: till in the end, the Duke of Gloucester prevail'd upon the King to reinstate them.

In what manner  
the People were  
wrought upon.

We have here given you a short view of the Orderly Government of this glorious City, which is perchance one of the best qualify'd Establishments both for King and People, under the cope of Heaven. We are now coming to lay open by what Arts and Contrivances it came to be corrupted; and in a manner, to lay Violent hands upon it self: Which is a story that may serve some for curiosity, and others for Edification. The People being extremely discomposed in their minds upon the Apprehension of Popery and Arbitrary Power; and shak'd also in their Allegiance, upon a strong Impression that it was a design in their Governours themselves to introduce it. It was an hard matter to inveigle them into Petitions for Relief, Protestations, Associations and Covenants, for the Common defence of themselves, in the preservation of their Liberties and Religion; and into a favourable Entertainment of any plausible pretext even for the Justification of Violence it self: Especially the Sedition coming once to be Baptized Gods cause, and supported by the Doctrine of Necessary and the unsearchable Instinct and Equity of the Law of Nature: And all this too, Recommended and Inculeated to them by the men of the whole World, upon whose conduct and Integrity, they would venture their very Souls, Bodies and Estates. Being thus perswaded, and possess'd; the coming in of the Scots serv'd them both for a Confirmation of the ground of their fears, and for an Authority to follow that Pattern in their Proceeding: both causes being founded upon the same bottom, and both Parties united in the same Conspiracy. So that this opportunity was likewise improved by all sorts of airy Phantastical Plots, frivolous and childish reports, to cherish the Delusion: And now was the time for Tumults and Out-rages upon publick Ministers, and Bishops, nay and upon the King himself; till by Arms and Injuries they forc'd him away from his Palace, when yet they had the confidence to charge his Sacred Majesty with making War upon his Parliament. But this would not yet do their business, till they got Possession of the Militia; which at length they did: the Presses and the Pulpits all this while giving life and credit to their Proceedings.

Upon



Upon the turning of the tide, by making them sick of the present state of the Nation, they were daily prevail'd upon to Petition for what they so much desired; and this was the second step toward the Tyranny, and the first toward its ruin. The Rude people (says his Late Majesty in his Declaration) are taught first to Petition, then to Protest, then to Demand. The Faction made use of Petitions as common tools, to get in by little and little, and without being perceived, to undermine the Government. Or they did rather like the counterfeiters, break down the Glass at Noonday under colour of mending the Window, and so ruin'd the House.

The Artifice of Petitions.

EIK, BA.

To make a right Judgment of a Popular Petition, we should first consider the matter of it. Secondly, the manner of Promoting it. Thirdly, the manner of Promoting it. Fourthly, the probable Intent of it. And Lastly, we should do well to consult History and Experience to see what effects such Petitions have commonly produced.

As to the Subject-Matter of Popular Petitions, it is either for publique concernment or private; General or Particular: That is to say concerning the whole Body of the People, or only some part of it. It is either within the Petitioners Cognizance, and understanding, or it is not; It varies according to the Circumstances of Times, Occasions, and Parties: and it often falls out, especially where it treats of Reformation, that the one half of it is a Petition, and the other a Libel. The Case of that is purely Private, or Particular, cannot properly be call'd Popular: and so not to our purpose. There are likewise Mixt Cases of Publick and Private, as in the Calamities of war, Pestilence, Famines, Inundations and the like; where Numerous Subscriptions are matter of Attestation, rather than Clamour; on the behalf of such and such Known, and Particular Sufferers. Now there is a great heed to be given to the Petitions of men both that understand what it is they ask, and whom the Law hath made Competent Judges of it. But where the Question is, the Redresse of Grievances in matter of State, the Complaining part of the Petition makes it only A more artificial Scandal. Besides the dangerous boldness of Intermeddling in points which they neither have any thing to do withall, nor one jot understand, such as the Petition of the Rabble, in and about London, in 1640. against Episcopacy, Root and Branch; the Porter Petition in 1641. about the Militia, being told that it was only a Petition to Prohibit Watermen from carrying of Burthens, That of the Stanford Schoolboys, which their Masters made them Subscribe against Bishops; Or the Scottish Petition in 1637. of Men, women, Children and Servants (in those very terms) against the Service-Book. These few instances may suffice to show the folly (and worse) of peoples Rickling for they know not what.

Next to the Matter of the Petition we should consider the wording of it: For he that asks he knows not what, may ask anything in the world, for ought he knows. And it is not the humility of the Stile, that can justify the publishing of a Reproach upon the Prince: Did not Joab take Amasa by the Beard with the Right hand to kiss him, and yet at the same time strike him under the Fifth Rib that he died? It is no Breach of Charity, when a Multitude are drawn into a Petition blindly to solicitate the Interests of Other men, to take all ambiguities and Equivocals in the worst sense.

Many petition for, they know not what.

And then the Manner of promoting these petitions goes a great way. It was a common practice in the Late Times, for the confiding Members of several Councils, to promote petitions.

Ex. Coll. 536.  
Fobb'd petitions  
impos'd upon the  
Nation by the  
Faction.

Countries to draw up petitions to themselves; and lodge them in the hands of several of their Factionous Country-men here in the City, to gather Subscriptions, Where, and how they plea'd, in the Name of their respective Counties. [ Their Seditious Preachers (says the late King) and Agents are by them, and their special and particular Directions sent into the several Counties to infuse Fear and Jealousies into the minds of our good Subjects, with petitions ready drawn by Them, for the people to sign; which were yet many times by them changed three or four times before the delivery; upon accidents, or occurrences of either, of both Houses. And when many of our poor deceived people of our several Counties have come to the City of London, with a petition so framed, altered, and sign'd as aforesaid; that Petition hath been suppress'd and a New one ready drawn hath been put into their hands, after their coming to Town (in so much as few of the Company has known what they petition'd for) and has been by them presented to One or Both our Houses of Parliament, as that of Bedfordsh, and Buckinghamsh; Witness those petitions; and amongst the rest that of Harfordshire; which took notice of matter agreed on or dissented from, the night before the delivery. Which was hardly time enough to get so many thousand hands, and to travel to London on that Errand. ] These were not the Petitions of the Subscribers, but of those that set them on; who did in effect, but Petition the people to petition them again; and that which was taken and imposed as the sense of the Nation, was only the project and Dictate of the Cabal. Only with the porters, they thought they had sign'd a petition against the watermen, and it prov'd to be against the Government (so innocent were the greater part of the petitioners.

The intent of  
Popular petitions  
to be Considered.

Confederate petitions are but  
the prologue to  
Confederate practices.

Never satisfy'd.

Ex. Col. p. 548.

Now as to the Intent of those petitions, since we cannot enter into the hearts of men, we are allow'd to judge of the Tree by the Fruit. And we must distinguish too between the Intention of the Dictators, and that of the Subscribers: the Former Contriving with an Ill Intention that which the Latter Executed with a Good One. Let the Matter of the petition be never so fair, yet (as was said before) if it be a business out of the petitioners sphere, and capacity, either to meddle in, or to understand; it is a suspicious way of proceeding. Such were the Confederate petitions of England and Scotland for a parliament in 1641. which were but a prologue to the Opening of the Subsequent Confederacy against the Government: When the petitions that followed, sufficiently expounded the meaning of the Former. They petition'd against Ecclesiastical Courts, Ceremonies, Scandalous Ministers, Bishops Votes in parliament, and Episcopacy it self, against evil Counsellors, Minopolies, Corruptions of State, Courts of Oppression and Innumerable Grievances; Were they not gratify'd in all this? and did not those very Concessions make them still Bolder and Bolder? More and more Greedy still, and more Insatiable? They must have the Militia too, the Command of the Kings Towns, and Eorts, and put the Kingdom into a posture of defence themselves. They cry for Justice upon Delinquents, the very Rabble demanding the Names of those in the House of peers that would not consent to the proposition made by the House of Commons concerning the Forts, Castles, and the Militia, (when it was Rejected by a Major part twice.) And declaring them for Enemies to the Common-wealth: Loyal and Legal petitions being still rejected, and the seditious countenanc'd: In a word; they grew higher and higher, till they brought the King to the Block; which was no more then a Natural Conclusion from such promises. And the First petition (how plausible soever) was the Foundation of all our Ruines. These petitions you must know, do not ask to Obtain, but to be Deny'd; and only seek an Occasion to pick a quarrel; and if they cannot finde it, they will make it. If, this be not provided for, they tell us, It is the Cause of many  
Thousand



Thousand in England, and great troubles will come of it: The very Stile of them is Menacing; and certainly nothing can be more Evident then their evil Intention. There's Malice in the Publication of them too; beside that by the Number of the Subscriptions, they take an Estimat of the strength of their Party; which is their safest way of Muster.

The Last Section under the Head of Popular Petitions is the Effect of them: The Effect of which in our Case was no less then the destruction of Three Kingdoms; and let Popular Petition be what it will, the Method is a most necessary Link in the chain of a Rebellion. And it is the securest experiment too, of attempting a Commotion, being the gentlest of Political Inventions, for feeling the pulse of the People. If it takes, the work is half done; and if Not, 'tis but so much Breath Lost, and the Design will be kept Cold. But may not Men Petition (you Upon what will say) and Petition for a good thing? Yes, if the thing be Simply Good, Terms they the Petitioners, Competent Judges of it, and every man keep himself to his own Post, I see no hurt in't. But for the Multitude to interpose in Matters of State; as in the Calling or Dissolving of Parliaments; Regulation of Church Government; or in other like Cases, of Doubtful and hazardous Event, wherein they have no Skill at all, nor any Right of Intermedling; why may not 20000. own post.

Plow-Jobbers as well Subscribe a Petition to the Lord-Mayor of London for the Calling of a Common-Council? Or as many Porters and Carmen here in London put in for the better government of the Herring-Trade in Yarmouth? every jot, as reasonable would This be as the Other. And that's not all neither, for the Thing they take to be a Cordial, proves many times to be a Poyson: and after Subscription they are yet to learn the very meaning of the Petition: And then the Numerous Subscriptions prove it manifestly to be a Combination: For the Number of Hands adds nothing to the weight of the Petition; and serves only for Terror and Clamour. It is a kind of an odde way of putting the Question: as who should say, Sir, May we be so bold? and the sufferance or Patience of the Prince seems to answer them, Yes, you may: and so they go on.

The Transition is so natural, from a Popular Petition to a Tumult, that the One is but the Hot Fit of the other; and little more in effect then a more earnest way of Petitioning. By these (says his Late Majesty) must the House be purg'd, and all Rotten Members (as they please to call them) cast out. By these the Obstinacy of men resolv'd to discharge their Consciences must be subdu'd; by these, all Factious, seditious and schismatical Proposals of Government Ecclesiastical or Civil must be back'd and abetted, till they prevail. God forbid (says Mr. Pym) that the House of Commons should proceed in any way to dishearten people to obtain their just desires in such a way. It would fill a Volume to tell the Insolencies of the Rabble upon Lambeth-House upon the Persons of the Archbishop of York and all the Loyall Members of both Houses; their Outcries for Justice upon Laud and Strafford, under the Conduct of Ven and Manwaring: Their Exclamations, No Bishops, No Popish Lords; Proclaiming several of the Peers by their Names to be evil and rotten-hearted Lords: Their besetting of Sheriff Garnets House, when the King Din'd there, crying out, Priviledges of Parliament; their affronting the Lord Mayor (Sir Richard Gourny) and tearing his Chain from about his Neck, and using Sir Thomas Gardiner (the Recorder) little better; following them with Reproaches, Remember the PROTESTATION. Nay the King himself had his Coach stoppt, and wal- And upon the kers King himself.

Pag. 538.

The first Tumults punished by tumults.

E I K. B A.  
Upon the Distraction of the Parliament Army, & City.

Of Oaths, Covenants, and Associations.

The Leagues of Subjects among themselves are Conspiracies.

The delusions of 1641.

keys Seditious Libel, To your Tents O Israel, thrown into it in the street. This was upon the dispute about the *Five Members*, when at their Return from *Westminster* they made a stand at *White-hall-gate*, bawling out, that they would have no more *Porters Lodge*, but speak with the King when they pleas'd. About a hundred *Lighters* and *Long-Boats* were set out by water, laden with *Sacres*, *Murthering-Pieces*; and other *Ammunition*, drest up with *Wast-cloths* and *Streamers*, as ready for fight; calling out as they pass by *Whitehall Windows*, what's become of the King? whither's he gone? The *Tower of London* and *Hull* being both besieged at the same time. Now what was the End of These Tumults, but over and above the *Guilt* and *Calamities* of a *Civil war*, a *Vengeance* in the Conclusion upon the *Heads* of all the first *Abettors* of them? These very men that first by Tumults forc'd away the King from *Whitehall*, and their *Fellow-members* from attending their Duty at *Westminster*, were *Themselves* afterward cast out, by succeeding Tumults, under the Character of *Persons Disaffected*, (the *Independents* at that time being too hard for the *Presbyterians*) and the City too was whipt with its own rod. No man is so blinde (says the Late King) as not to see herein the Hand of *Divine Justice*; They that by Tumults, first occasioned the *Raising of Armies*, must now be chastened by their own Army for new Tumults. In fine, a Tumult is a *seditious action* in *Hot Blood*; and only accounted the less Criminal, for that there is not in it the *Malice* *Prepence* of a *Rebellion*. If it succeeds, the principals of the *Faction* form it into a *Conspiracy*; but if it miscarries, it passes only as That did in *Scotland*, 1637. for an *Outrage* of the *Rabble*.

Where many People agree in the *Desiring* of the same thing, they seldom fail of *Engaging* afterwards towards the *Procuring* of it; and so the Project advances, from *Petition* to *Protestation*, or *Covenant*; the One Leading so naturally to the Other, that the Late *Popular Petition* was no sooner set on foot, but it was immediately followed upon the Heel with the Proposal of an *Association*, pretending the Practice of 27. *Eliz.* for their *Warrant*. It would be endless to run through all the *Leagues*, *Covenants*, *Bonds*, *Protestations*, *Engagements*, *Oaths*, &c. of the Late times; and as needless to set forth the *Histories* of the *Miseries* they brought upon us, after so many *Narratives* and *Discourses* already Published, upon that Subject: So that our Business shall be rather to discover the *Imposture* of those Practices, then to dilate upon the Story.

All *Popular Leagues*, without the Authority of the *Supream Magistrate* are to be lookt upon as *Conspiracies*; but when they come once to bear up in *Defiance* of it, the Case is little better then a State of *Actual Rebellion*. The Pretence of the Late *Engagements* was only to assert and Compass the *Ends* of the foregoing *Petitions*: And it was the Master-piece of the *Faction* to keep the *Vulgar* in the dark, by disguising the *Drift*, and the *Scope*, both of the One, and the Other. It was by this following train of thoughts that the *Multitude* in 1641. were Egg'd on into the foulest crimes, and the Heaviest calamities Imaginable.

The Lord bless us (say they) we are all running into the *French Government*, and *Papery*: the *Courtiers* and *Prelates* will be the undoing of us all; the King is a good man enough of himself, if he had but Good people about him; but he's so damnable led away by *Papish Councells*; I would to God he would but call a *Parliament* and hearken to their advice. But why should we not press him to't; and ferret out all these *Caterpillers* from about him? 'Tis true, the King can do no wrong, but his *Ministers* may: and yet the King is bound by the Law, as well as We. Had not we better,



better get hands to a Petition, and joyn to stand by one another as One Man, for the preservation of our Liberties, and Religion, then stand gaping with our fingers in our Mouth till all is lost? Little did these people Imagine all this while that Death was in the Pot, and that instead of the way to Peace and happiness, they were then in the High-Road to Destruction. And this they might easily enough have discover'd, if they had but diligently consider'd the Opinions and Professions of the Heads of these Covenanters and Subscribers; among which, there was not one man of a hundred that was not a known and a vow'd Enemy both to Church and State. But they plung'd themselves like Curtius, into the Gulph, as Devotes for the mistaken preservation of their Countrey. But the delusion will better appear, by applying only Common Reason to the Imposture it self: And first, let us consider their Protestation of May, 1641.

I. A. B. do in the presence of Almighty God, promise, vow, and protest to maintain and defend, as far as lawfully I may, with my Life, Power, and Estate, the True Reformed Protestant Religion, express in the Doctrine of the Church of England, against all Popery and Popish Innovations within this Realm, contrary to the same Doctrine, and according to the Duty of my Allegiance to his Majesties Royal Person, Honour, and Estate; as also the Power, and Priviledges of Parliament, the lawfull Rights and Liberties of the Subjects, &c. Now as the whole Pretext was plausible; so the saving clause in it [as far as lawfully I may] made it go down without much scruple.

The Solemn League and Covenant of 1643. (which was the Bond of the Confederacy of the Two Nations) had the same salvo in it too, and the very same specious pretences for the Protestant Religion, the Honour of the King, the Priviledges of Parliament, and the Liberty of the Subject: only enlarged to the setting up of the Scottish Discipline and Government, the Extirpation of Prelacy and Popery; and the bringing of Delinquents to punishment: So that from the maintaining of the Government, they are now come to the Dissolving of it: and from the Defence of their own Rights and Liberties, they are advanced to the Invading of other peoples. We might reflect upon a world of Solæcisms, Illegalities, Contradictions and Defects, both in the Givers and Takers of this Protestation and Covenant: As the Nulldity of any Engagement entered into, Contrary to Law; the altering of the Government, without the consent of his Majesty in Parliament; The perjurious Fraud of Swearing in One sense, in opposition to the Known Intent of the Imposer in another; beside the Inconsistence of these Vows with Themselves, and the Contradictions they bear to One another. Wherefore we shall rather detect the Cheat in the Thing it self, and the wonderfull Rashness of the undertakers, then play the Casuist upon the Question.

Take the Protestation as it runs with that Qualifying Clause in it [as far as lawfully I may] and there is hardly any thing more in it then what a man is oblig'd to do without it: So that without some Mystery in the bottom, the thing appears in it self to be wholly Idle and Impertinent, and not answerable to the solemnity of making it a National Duty. And then the Imposition was in it self an usurpation of Sovereign Power. The Covenant (I must confess) was Ranker, having an Auxiliary Army of about 20000 Scots to second it. But was ever any thing in appearance more harmless, Loyall or Conscientious, then this Protestation? and if the fellow of it were now in agitation, how would the Town Ring, of any Church of England-Man for a disguised Papist, that should refuse

The Protestation.

The Juggle of the Covenant.

The Protestation an Oath of Policy, not Conscience.

refuse to take it! And yet what ensu'd upon the peoples joyning in this officious piece of *misguided Zeal and Duty*? When they were once in, there was no longer any regard had to the *Grammar or Literal Construction* of it, but to the *Least* of those that took it, as the *Discriminating Test* of the Party; They that contriv'd it, did likewise. Expound it: and every man was bound implicitly to believe That only to be *Lawful*, which they told him *was so*, without being allowed the liberty of Judging of his own Actions. He that looks Into the Records of that Revolution, will finde the *Contributions, Subscriptions, Loans, Levies*, and briefly the highest violences of the *War*, the boldest attempts upon the *Honour and Person* of the King, the *Priviledges of Parliament*, and the *Property of the Subject*, to be charg'd at the foot of the account, upon the Tye of the *Solemn League and Protestation*; and every man bound, upon the forfeiture of his *Life, Liberty, and Estate*, to observe it, in their sence. Over and above the *Iniquity* of these Oaths, how Ridiculous is it for every Paltry Fellow to swear to the doing of he knows not what, and the *maintaining of the Priviledges of Parliament*; which no man living understands? We shall conclude this Point, with the words of the Late King [ *Confederations by way of Solemn Leagues and Covenants, are the Common Road us'd in all Factious and Powerful Perturbations of State or Church.* ] And our Covenanters did but write after the Copy of the *Holy League of France*.

E I K. B A.

*Impositions upon the People.*

The people being now prepar'd for any mutinous Impressions, poyson'd in their affections to the Government, besett into the apprehension of Remote and Invisible dangers, and United in the Resolution of Defending their Rights against all Opposers, the Designe would have been there at a stand, for want of matter to work upon, if the Cabal had not fed, and entertain'd their fears and Jealousies, with stories of Plots and Discoveries nearer hand, where still the Parliament and the City were in the greatest hazard. One while the Northern Army was coming up, and strong Guards appointed upon all Passes within 20. miles of London, and then comes a Letter to the *Close Committee*, of a Conspiracy to seize the Earl of Argyle, and some other Lords in Edinburgh: And upon This, an Order is presently issu'd out to the Justices of Middlesex, Surry, and Southwark, to secure the City, by strong Watches; because (says the Order) the mischievous Designs and Conspiracies lately discover'd in Scotland against some Principal and Great men there, by some of the Popish Faction, gives just occasion to suspect that they may maintain Correspondency Here, and practise the like mischief. They had a Touch now and then at the mighty preparations of France and Denmark, for the invading of the Nation, and assisting the King to govern by an Arbitrary Power. And then the Army under ground at Ragland Castle was a terrible thing, and miraculously discovered by an Inn-keepers Servant at Rosse, to Alderman Attons Coachman. These whimses were but so many approaches toward the Militia; and they are so extravagant, that the man that was upon the place, and can witness the effect of them, has hardly the face yet to make the Report.

*A false Alarm.*

Upon Twelfth Night 1641. the City was alarm'd at Mid-night with a Report of 1500 Horse that design'd to surprize the City. Whereupon a matter of 30000 men were presently in Arms, and the Women at work in the streets, with Joynt-stools, Empty Cask, and other Lumber, to interrupt their passage.

Upon



Upon the Kings making Sir Tho. Lunsford Lieutenant of the Tower, the good women of the City could not sleep for fear of the Guns. But yet without any Objection, his Majesty Presently puts in Sir John Byron. They could make no exception against him, till at last ( as my Authour has it ) Lieutenant Tower guns. Hooker, Aqua-Vita-man, and Nicholson the Chandler, inform the Common-Council, that since he came to L. Lieutenant, there was nothing to do at the Mint, though it was made appear that the Mint had more business since this Gentleman was Lieutenant, then ever it had in so short a time before: But their Trade being in the Retail of Brooms, Candles, and Mustard their Ignorance in the other point might be the better excus'd.

In Aug. 1643. upon a Vote for sending Propositions of Peace to the King, A Tumult for the very next day there were Papers scatter'd, and posted up and down the City; requiring all persons well-affected to rise as One man, and come to the House of Commons next morning, for that 20000 Irish Rebels were landed. And this was the News of the Pulpits next day; when, ( though Sunday ) a Common-Council was call'd late at Night, and a Petition there fram'd against Peace. This Petition was next morning recommended to the Commons by Pennington, then Mayor, with a Rabble at his heels, declaring that the Lords Propositions for Peace would be destructive to Religion, Laws, and Liberties, and that if they had not a good answer they would be there again the next day, with double the Number.

We must not forget the design upon the Life of Mr. Pym by a Plague Plaister, Mr. Pym's that was wrapt up in a Letter and sent him, which Letter he put in his pocket for Evidence, though he threw away the Plaister. And there was another discovery that came as wonderfully to light: a Taylor in a Ditch in Finsbury-Fields over-heard two men talking of a Plot upon the Life of my Lord Say, and some other Eminent Members of both Houses; and so the Design never took effect.

At this rate were the people guil'd from day to day, with fresh and palpable Impostures; never was any Nation certainly under such an Absession of Credulity, and Blindness; but as the Cause was founded in Hypocrisy, so it was by Forgery to be supported. And yet these Legendary Tales stood the Faction in very good stead; by authorizing the People now and then to betake themselves to their Arms, and to put themselves upon their Guard; which did, by degrees, let them into the Command of the City Militia; out of which Egg ( as one says ) came forth the Cockatrice of Rebellion. Thus was poor England frighted out of a Dream of Dangers into cutting of Throats in Earnest: Out of a fear of Popery, into a prostitution even of Christianity; and out of an apprehension of Tyranny into a most despicable state of Slavery. The Change of Government now in agitation, had been long in Project; and no foresight wanting for the furtherance of the design. None so diligent at the Military-Yard, or Artillery-Garden, as the zelots of the Faction; and upon the Vacancy of any considerable Employment there, who but they to put in for the Command? Nor were they less industrious to screw themselves into the Bench of Aldermen and Common-Council, insomuch that a Motion was made there ( with an Eye to two beggerly, and Fanatical Captains, ) that Honest men, ( for that's their Name when they are their own Godfathers ) might bear the Magistracy, and the City the expence. But what did all this amount to, without a Fond of Men, Money, Arms, and Ammunition,

The people Impostures; pos'd upon by and ridiculous Stories and Impostures.  
No foresight wanting in the Faction.

*The Faction  
could do no-  
thing without  
the City.*

nitton, to carry on the Work? So that their businesse was now to make sure of the CITY, as the only means of their supply: But that, they found could never be brought about, without a Lord Mayor for their Turns; Or else reducing the Mayor and Aldermen to a Level with the Commons: and establishing a firm correspondence betwixt Westminster, and Guild-hall, the One to Contrive, and the Other to Execute. So that this was the thing they pitch'd upon, and the manner of their proceeding was as follows.

*The Practices of  
the Faction up-  
on the Common-  
Council.*

Having Pharisaically, and Invidiously divided the people into Two Parties; Themselves forsooth, the Godly Party; and the Friends of the Government, the Papists: a little before St. Thomas's day 1641. (when the City chuses their Common-Council) they calumniated the Old Common Council men, as men too much inclining to the Court; sticklers for Episcopacy, and the Common-prayer; and not at all zealous for Religion, (just as we cry out against Papists, and Pensioners now adays; ) by this practice, they worm'd out Honest men, and chose Schismatics into their places: and instead of Sir George Benyon, Mr. Drake, Mr. Clark, Mr. Gardiner, Deputy Withers, Mr. Cartwright, and other Loyal, and considerable Citizens; they took in Foully the Traytor, Perkins, ( my Lord Say's Taylor, ) and Others of the same stamp and Value.

*The Common  
council impos'd  
upon by the  
Faction beyond  
president.*

Now though the Election be on St. Thomas day, they are never Return'd yet before the Munday after Twelfth; nor allow'd to Act as Common-Council men till the Indentures of their Election be Returned from the Wardmoot Inquest to the Town-Clerk; & a Warrant Issu'd from the Lord Mayor to the Serjeant of the Chamber to Summon them. But the Faction however made bold to dispenice with these Puntillo's, (though the constant Rule and Custom of the City) and a Common-Council being held December 31. 1641. by the Kings Express Order, all that Gang of the New Choice, thrust themselves in, and took their places with the Old. This Intrusion was opposed by several, but out of respect to a Message from his Majesty which was then brought them by the Lord Newbrough, complaining of Tumults about White-hall, and Westminster, and recommending to the care of the City, the preventing of any further disorders: the question was let fall for the present; and the Court apply'd themselves to dispatch an answer to his Majesty; which was in effect, an acknowledgment of his Gracious Goodness express'd to the City; the Courts disavowing of the Tumults; their promise of doing their best for the future to prevent, or suppress them, and their humble desire that whosoever should be found guilty of them, might be brought to condign punishment.

*Ex. Col. 44.  
Ex. Col. 45.*

On the Last of December, the House of Commons under pretence of finding themselves in danger, sent to the King for a Guard, but it must be a Guard out of the City of London, and to be commanded by the Earl of Essex. To which Message, his Majesty offer'd them, Jan. 3. a Guard of his own appointment for their security: But this Trick would not pass upon the King: so that they were forc'd to do their business another way.

*The King goes to  
the Common  
Council,*

Upon the Fifth of Jan. another Common-Council was call'd by the Kings Order, when his Majesty was pleased, in person to acquaint the Court with the Reasons of his demanding the five Members the day before: admonishing them not to harbour or protect those men in the City. Fowke and his new Brethren (contrary to all Right or President) were got in again, and there he most audaciously affronted his Majesty with a Discourse of fears and Jealousies, Privi-  
ledges



ledges of Parliament, &c. the King only replying in effect, that they were dangerous men, and that they should have a *Legal Tryal*.

On the same day (being *wednesday*) the House adjourned till the *Tuesday* The Commons following, and Order'd a Committee to let next morning at *Guildhall*; taking adjourn and re-upon themselves little less than Sovereign Power. The Committee met at move into the *Grocers Hall*, where the *Five Members* met, under the Guard of the *City-Train'd- City-Bands*, where they pass such Votes of Privilege as never any Age heard of before, extending it even to the *Exempting* and justifying of *Treason* it self.

On *Saturday, Jan. 8.* upon a Debate for the safe meeting of the *Five Members* The Committees at *Westminster* the *Tuesday* following; the Result was, That the *Sheriffs* of *London* should and might raise a Guard of the *Train'd-Bands*, for the Defence of the *Hall*. King and Parliament; and that they might warrantably march out of their *Liber-ties*. A Rout of Sea-men offering their service by water, as the Other by Land. This Subject set all the *Puritan Pulpits* on work to inflame the People against their *Sovereign* in favour of the *Five Members*.

Upon the fatal 10th of *January*, the King was forc'd to withdraw from *London*, which was then left at the Mercy of the Faction, and that very day, draws from the *Indentures* of the *Election* were Return'd: Upon all Questions about These *London*. *Elections*, the Decision was formerly in the *Lord Mayor* and Court of *Aldermen*, but by the Violence and Importunity of these New Intruders, it is left to a Committee of the *Common-Council*, (being the Committee also for the safety of the *City* (so call'd): This Committee was their first approach toward the *Militia*; and then follow'd another: for putting the *City* into a Posture of Defence, consist-ing of *Six Aldermen* and *Twelve Commoners*, most of them of the New Cut; and 300*l.* per annum allow'd to *Skippon*, as an assistant to the Committee.

Having already modell'd the *Common-Council* to their liking, they furnish themselves with all sorts of *Military Provisions*; augment the *Train'd-Bands*, from 6000. to 8000. the *Six Aldermen* are made Colonels, and the Committee for the Posture of Defence, are to choose their Officers; the authority of *Summon-ing Common Councils* is taken away from the *Lord Mayor*, and lodg'd in people of the Faction; and whensoever they'll have One call'd, the *Lord Mayor* must obey, without so much as asking a Reason for't.

They settle the Militia.

And strip the Mayor of his priviledges.

They took away his Power also of *Dissolving* them, and kept him to his seat, till they thought fit to discharge him.

And again, whereas all Proposals were formerly offer'd to the Court, and all Questions put by the *Recorder* from the *Lord-Mayor*; when the Faction had any thing to propound, wherein the *Lord Mayor* would never Command the *Recorder*, nor the *Recorder* act without the *Lord Mayor, Ven. Pennington* and *Vassel* help'd them out at a dead lift, with an Order from the *House of Com-mons*.

And finally, they brought the Orderly Constitution of the *City-Government* to a Levell, confounding *Mayor, Aldermen* and *Commons* in the Blending of their Votes.

The *Schismatiques* have now got the Riches and the Strength of the *City* in The Faction a manner at their own Disposal, For if the major part of the *Common-Council* may Masters of the Call, Continue and Dissolve the Court at pleasure, put what Questions they list, City. and Determine all things by a Plurality of Votes, there needed little more then a Pack'd *Common-Council* to do their business. Let

*The Commons  
Petition about  
the Militia.  
Ex Col. 61.*

Let us consider now the Harmony betwixt the *Two Junto's of Westminster*, and the *City*. The *Commons Jan. 26.* Petition'd his Majesty about the *Tower, Forts, and the Militia*: to which his Majesty returns them a Refusal, *Jan. 28.* In the most obliging Terms imaginable, telling them, *that he did not doubt, that his having granted more then ever King had granted, would ever perswade his House of Commons to ask more then ever Subjects had ask'd.*

*A Trick put up-  
on the Lord  
Mayor and  
Aldermen.*

About the beginning of *Feb.* there was held a *Common-Council*; which sat till One in the Morning. When the Court was quite weary, and tir'd out, *Ven* took that Opportunity of presenting an Order of the *Commons*, desiring a return of the Names of those Persons whom the *City* intrusted with the *Militia of London*. The Court was a little surpriz'd at it; but yet being desirous to be gone, and considering whatsoever past at One Council was in course to be debated at another, sent the Names of the *Committee for the Posture of Defence*, in return to the Houses Order. By this fetch, the *Lord Mayor, Sheriffs, and Court of Aldermen*, were understood to have voluntarily relinquish'd their Own Interest, and lodg'd the Power of the *Militia* in the *Committee for the Posture of Defence*, whereof the *Major Part* was wholly at the Devotion of *Ven*, and his complices. At the next *Common-Council*, upon reading the Orders of the last meeting, some of the *Aldermen* Protested against them; as having no thought, of either shutting out the *Mayor*, or making the *Committee* so absolute as they found the two Houses had done. Whereupon it was mov'd that the Houses might be Petition'd to reverse the Order. But that being carry'd in the Negative, *Ven* produces another Order for the adding of *Skippon* to the *Committee for the Militia*, which was carry'd without much Difficulty.

*The Government  
of the City  
affronted.*

The *Court of Aldermen* reflecting upon the Indignities cast upon the *Mayor and Government* of the *City*, Petition'd the House apart from the *Commons*, that the *Mayor and Sheriffs* might be nominated of the *Committee*, but to no purpose; For they knew *Sir Richard Gourny* was a person of too much Honour and Loyalty, to comply with their Designs. After this Repulse, several of the most Eminent Citizens, both for Worth and Estates, Petition'd the *Two Houses* in their own Names for the Removall of That Scandal, but there was no relief to be had; and they were barbarously treated for their pains over and above. *Sir George Benyon* (to his Honour) as the framer and chief Promoter of that most reasonable Petition, was fin'd 3000*l.* Disfranchiz'd in the *City*, never to bear Office in the Kingdom, to be Committed for two year to *Colchester Goal*, and at the end of the Term to give security for his good Behaviour. Methinks the bare Recital of This Inhumane Insolence should turn the Bloud of every honest Citizen.

*The Tyranny of  
this Committee.*

This *Committee* was now become the masters of the *Militia*; they remov'd *Sir Richard Gourny*, and put *Pennington* into his place; they make Ordinances to pass for Laws, and Rebellion, to be a point of Conscience, they persecute the *Orthodox Clergy*, Oppress their Fellow Citizens, and the whole Nation; and where they have not Credit to borrow, they make use of their Power to take away, living upon the Spoil, without any regard to the Laws either of God or Man. And to shew the world that as the Faction had subverted the Government of the *City*, so they intended to Perpetuate the slavery: See as follows:

Vice-



Vicesimo Octavo, February 1648.

*An Act of the Commons of England in Parliament Assembled, For  
Removing Obstructions in the Proceedings of the Common-  
Council of the City of London.*

**T**He Commons of England, in Parliament Assembled, do Enact, and Ordain, and be it Enacted and Ordained by the Authority aforesaid, that in all times to come, the Lord Mayor of the said City of London, so often and at such time as any 10. or more of the Common-Council-men do by Writing under their hands, request or desire him thereunto, shall summon, assemble, and hold a Common-Council, and if at any time being so required or desired he shall fail therein, then the ten persons, or more making such request or desire, shall have Power, and are hereby Authorized by Writing under their hand, to summon or cause to be summoned, to the said Council, the Members belonging thereunto, in as ample manner as the Lord Mayor himself usually hath done, and that the Members appearing upon the same Summons, being of the Number of 40. or more, shall become a Common-Council. And that each Officer whose duty it shall be to warn in, and Summon the Members of the said Council, shall perform the same from time to time upon the Warrant or Command of ten persons or more so authorized as aforesaid; And it is further Enacted and Ordained, by the authority aforesaid, that in every Common-Council hereafter to be assembled, the Lord Mayor of the said City for the time being, or in his absence, such Locum tenens as he shall appoint, and in default thereof, the Eldest Alderman present if any be, and for want of such Alderman or in case of his neglect, or refusal therein, then any other person Member of the said Council whom the Commons present in the said Council shall chuse, shall be from time to time President or Chairman of the said Council, and shall cause and suffer all things offered to or proposed in the said Council to be fairly and orderly debated, Put to the Question, Voted, and Determined, in and by the same Council, as the Major part of the Members present in the said council shall desire or think fit: and in every Vote which shall passe, and in the other

Proceedings of the said Council, neither the Lord Mayor nor Aldermen, joynt, or Separate, shall have any negative or distinct Voice, or Vote, otherwise then with, and among, and as part of the rest of the Members of the said Council, and in the same manner as the other Members have, and that the absence and withdrawing of the Lord Mayor, or Aldermen from the said Council, shall not stop or prejudice the proceedings of the said Council. And that every Common-Council, which shall be held in the City of London, shall sit and continue so long as the Major part of the Council shall think fit, and shall not be dissolved, or adjourned but by and according to the Order or Consent of the Major part of the same Council: And that all the Votes and Acts of the said Common-Council which was held 13. January last, after the departure of the Lord Mayor from the same Council, and also all Votes and Acts of every Common-Council hereafter to be held, shall be from time to time duly registred as the Votes and Acts of the said Council have used to be done, in time past. And be it further Enacted and Ordained by the Authority aforesaid, that every Officer which shall sit in the said Council, shall be from time to time chosen by the said Council, and shall have such reasonable allowance, or Salary, for his pains and service therein, as the Council shall think fit: And that every such Officer shall attend the said Common-Council, and that all Acts and Records and Register Books belonging to the said City, shall be extant, to be perused and searched into by every Citizen of the said City, in the presence of the Officer who shall have the Charge of keeping thereof, who is hereby required to attend for the same purpose.

Hen. Scobel. Cler. Parliament.

Take notice, that the Vote of Common-Council in the Act above-recited, of Jan. 13. 1648 when the Lord Mayor went off, and dismissed the Court was a Treasonous Vote; for the speedy bringing of the King to Justice.

You



You have here the State of the *New-Model'd Government of the City* ( and *How we were effectually of the whole Nation* ) together with the Methods of *Hypocrisy* and *deftroyed, and* State that brought us into that miserable Condition. And what were they but *Canting Sermons, Popular Petitions, Tumults, Associations, Impostures, and Disaffected Common-Councils* ? We have likewise set forth how these Advantages were gain'd, with their Natural Tendency to the Mischiefs they produc'd. And who were they that promoted and brought all these Calamities upon us, but men of *desperate Fortunes and Principles, Male-contents, broken Tradesmen, By whom.* *Cobblers, Thimble-makers, Dray-men, Officers,* and a world of this sort of People, whose Names are every where up and down in the History of our late Confusions ; Men of *Ambition and Interest,* and agreeing in nothing else but an United Disaffection both to Church and State. The contrivers of all these mischiefs ( *says his Late Majesty* ) know what overtures have been made by *Ex. Col. 534.* them ; and with what Importunity for Offices and Preferments ; what great Services should have been done for us ; and what other Undertakings were ( even to have sav'd the Life of the Earl of Strafford ) if we would confer such Offices upon them. And Henry Martin very Honestly blurted it out, *Apox d your snivling for Religion* ( *says he* ) *we fight for Liberty* : And all their bawling to put other people out of Employment was only to get themselves in. Thus they went on till the Government was made a Prey to the Faction ; and the deluded Multitude too late made sensible of their Errours.

Methinks the People of England, after all this Experience, should be both *we must be mad to engage in New Troubles.* *wiser and Honesier,* then by treading the same steps over again, to re-engage themselves in the same *Miseries and Crimes* : Or if both *Conscience* and *Common Prudence* should have quite forsaken us, the very *shame,* methinks of being fool'd over again the same way, should move us to bethink our selves. Or if that very *shame* were lost too, it was so *Base, so Scandalous a Servitude* ; we were *Slaves* to the Meanest of the *Rabble* : And our *Masters* were a greater Infamy to us then our *Fetters* ; the very *Ignominy* cannot but work an *Indignation* in any thing that wears the Soul of an *Englishman*.

This Paper and occasion will not bear the tracing of their *Ingratitudes* and *The Factions Ingratitude.* *Tyrannies* at length ; but in short, how barbarously did they treat even their *Idoliz'd House of Commons* ; their *Assembly* ; nay their *Covenanting Brethren* the *Scots* ; when they follow'd them from *Newark* even to their Borders with a body of Horse at their Heels ? their *Generall,* and the *Army* that set them up : In a most Eminent manner the City of *London,* though ( as the Faction order'd it ) the very Nurse and Supportesse of the Rebellion.

His Sacred Majesty can never forget by what means his Blessed Father was *The Methods of our Late Troubles fresh in our Memories.* *Murther'd* ; nor the *Bishops* forget the abuse and Profanation of the *Pulpits* even to the Extirpating of the Holy Order ; the *Nobility* and *Gentry* can never forget the Illusions that were put upon them under the Appearance of *Religion* and *Duty,* by men that were void of both ; neither certainly can the *Common people* forget how they were conjur'd into a Circle by *Sermons, Petitions, and Covenants* ; whence there was no getting out again.

We'll see a little of their *Ingratitude* now to the City of *London* ; and whether *ungrateful to the City.* They sav'd any better then other people. First they stript them of the *Militia* ; then of their *Charter and Priviledges* ; they turn'd their Government *Toppy Turvy* : *Tax'd, Disarm'd, Imprison'd, and Plunder'd* at pleasure ; took down their

their Chains, and Posts Quarter'd Souldiers upon them, Garrison'd the Tower, and several other places of the City; the Army Marching in Triumph through it, for the aggravation of their Slavery; they degraded the Lord Mayor Reynoldson, Fint'd him 2000*l.* and Committed him to the Tower, April 21. 48. for refusing to publish the Proclamation for Abolishing the Kingly Office: They threatened to set fire to the City, and lay it in the Dust, telling the Mayor and Aldermen, in a Letter about the Beginning of Aug. 1647. (that they were unable to defend either the Parliament or themselves; and demanding to have the City deliver'd into their hands; which was submitted to, upon Conditions, of relinquishing the Militia, and 11 Members, delivering up the Forts, and Tower of London, and all Magazines, and Arms therein, to the Army, disbanding their Forces, turning out all Reformades, and drawing off their Guards from the Parliament. In Walkers Hist. of Independency, ) these Particulars are to be seen at large.

*The Plot driven on Principally by Petitions.*

It is remarkable, that what other means soever were occasionally made use of, the Plot was still driven on, from First to Last, mainly by PETITIONS, but none were admitted on the Other side: For so soon as ever any Petition appear'd that cross'd the Factions Interest; (as in several Cases from the Agitators or the City of London.) there was presently (a strict enquiry after the Authors and Abettors of them, and the Design immediately crush'd.) They should have taken in the SUBSCRIBERS too, and Issu'd out a Commission of Enquiry, whether all the Marks, and Subscriptions, produced in the Names of so many thousand Petitioners, were really the Acts, and Attestations of the Persons so Named, and what Arts and Menaces were made use of for their procurement. No unnecessary caution, even in our present Case, to distinguish the Sober, and well-meaning Subscribers, from the Fierce and Bloody Fifth-Monarchy-men, and other Sects that hold affinity with them; It being notoriously known, that a Mark is set upon the Refusers by those Factions, who are the violent sticklers in this proceeding; which carries the face rather of an Intended Massacre, then a Petition. This will seem no uncharitable Construction, when I shall tell you what a Noble Lord said in the House of Peers, Dec. 19. 42. (They cheerfully undertook (says he) to serve against that Army wherein they knew their Own Fathers were; and on my Conscience (says he) I speak it to their Honour had they met them alone they would have sacrific'd them to the Commands of both Houses.) And now you shall see their Piety expounded in another part of the same Speech. They (says he) who think that Human Laws can bind the Conscience; and will examine the Oaths they have taken, according to the Interpretations of Men, will in time fall from us: but such who Religiously consider that such Moral Precepts are fitter for Heathens then for Christians; will not faint in their Duty.

*A way to discover Counterfeits.*

*Dutiful Children.*

*A Dispensation for perjury.*

To bring this Pamphlet to a Conclusion, we shall only say this further in justification of it, that it was written with a very Honest Intention; that the matter of Fact is partly upon Certain Knowledge, and partly upon the credit of very warrantable Papers. The principal Scope of it was, to lay open the Mystery and Method of the Late Rebellion; and so to expose it, that the same Project, and Model may not be made use of for Another.

*The End.*



